

**Yama**

- XVIII.1.1** Unto a friend would I turn with friendship; having gone through much ocean, may the pious one take a grandson of his father, considering further onward upon the earth.
- XVIII.1.2** Thy friend wants not that friendship of thine, that she of like sign should become of diverse form; the sons of the great Asura, heroes, sustainers of the sky; look widely about.
- XVIII.1.3** Truly those immortals want that — posterity of the one mortal; may thy mind be set in our mind; mayest thou enter (as) husband a wife's body.
- XVIII.1.4** What we did not do formerly, why (do that) now ? Speaking righteousness, should we prate unrighteousness ? The Gandharva in the waters and the watery woman — that is our union, that our highest relation.

- XVIII.1.5** Verily, the generator made us in the womb man and spouse -  
- god Tvaṣṭar, Savitar of all forms; none overthrow his ordinances; earth knows us (two) as such, also heaven.
- XVIII.1.6** Who yokes to the pole today the kine of righteousness, the diligent, the bright, the slow to wrath, that have arrows in the mouth, that shoot at the heart, amiable ones ? Whoso shall prosper their burden, he shall live.
- XVIII.1.7** Who knows of that first day ? Who saw it ? Who shall proclaim it here ? Great is the ordinance of Mitra, of Varuṇa; why, O lustful one, wilt thou speak to men with deceit.
- XVIII.1.8** Desire of Yama had come unto me Yamī, in order to lying together in the same lair I would fain yield my body, as wife to husband; may we whirl off, like two chariot wheels.
- XVIII.1.9** They stand not, they wink not, those spies of the gods who go about here; with another than me, O lustful one, go quickly; with him whirl off like two chariot wheels.
- XVIII.1.10** By nights, by days one may pay reverence to him; the sun's eye may open for a moment; with heaven, with earth paired of near connection;—Yamī must bear the unbrotherly (conduct) of Yama.

- XVIII.1.11** Verily there shall come those later ages in which next of kin shall do what is unkinly. Put thine arm underneath a hero; seek, O fortunate one, another husband.
- XVIII.1.12** What should brother be when there is no protector ? or what sister, when destruction impends ? Impelled by desire, I prate thus much; mingle thou thy body with my body.
- XVIII.1.13** I am not thy protector here, O Yamī; I may not mingle my body with thy body; with another than me do thou prepare enjoyments: thy brother wants not that, O fortunate one.
- XVIII.1.14** Verily, I may not mingle my body with thy body; they call him wicked who should approach his sister. That is not consonant with my mind (and) heart, that I, a brother, should lie in a sister's bed (śayana).
- XVIII.1.15** A weakling, alas, art thou, O Yama; we have not found mind and heart thine; verily, another woman shall embrace thee, as a girth a harnessed (horse), as twining plant a tree.
- XVIII.1.16** Another man, truly, O Yamī, another man shall embrace thee, as twining plant a tree; either do thou seek his mind or he thine; then make for thyself very excellent concord.

## Agni

- XVIII.1.17** Three meters the poets extended – the many -formed one, the admirable, the all-beholding; water, winds, herbs – these are set in one being (bhuvana).
- XVIII.1.18** The bull yieldeth milks for the bull, with the milking of the sky, he the unharmable son of Adīti; everything knoweth he, like Varuna, by thought; he, sharing the sacrifice sacrificeth to the seasons that share the sacrifice.
- XVIII.1.19** Prateth the Gandharvī and watery woman; in the noise of the noisy one let (her) protect our mind; let Aditi set us in the midst of what is desired; our oldest brother shall first speak out.
- XVIII.1.20** She now, the excellent, rich in food, full of glory – the dawn hath shone for man full of light; since they have generated for the council (as) hotr Agni, the eager one, after the will of the eager ones.
- XVIII.1.21** Then that mighty conspicuous drop did the bird, the lively falcon, bring at the sacrifice; if the Aryan tribes choose the wondrous one; Agni, then prayer was born.
- XVIII.1.22** Ever art thou pleasant, as pastures to him that enjoys them, being, O Agni, well sacrificed to with the offerings of man; or when, active, praiseworthy, having won the strength of the inspired one, thou approaches with very many.

**XVIII.1.23** Send thou up the (two) fathers, (as) a lover, unto enjoyment. The welcome one desires to sacrifice; he sends from the heart; the bearer speaks out; the merry one does a good work; the Asura shows might; he trembles with purpose.

**XVIII.1.24** Whatever mortal hath seen thy favor, O Agni son of power, he is renowned exceedingly; acquiring food, borne by horses, he lightful vigorous, passes the days.

**XVIII.1.25** Hear us, O Agni, in thy seat, thy station; harness the speedy chariot of the immortal; bring to us the two firmaments, parents of the gods be thou of gods never away; mayest thou be here.

**XVIII.1.26** That, O Agni, this meeting may take place, divine, among the gods, worshipful, thou reverend one, and that thou mayest share out treasures, O self-ruling one, do thou enjoy here our portion filled with good things. [Also Rg X.II.8]

### Agni

**XVIII.1.27** Agni hath looked after the apex of the dawns, after the days, (he) first, Jātavedas; a sun, after the dawns, after the rays; after heaven-and earth he entered.

**XVIII.1.28** Agni hath looked forth to meet the apex of the dawns, to meet the days, (he) first, Jātavedas, and to meet the rays of the sun in many places; to meet heaven and earth he stretched out.

- XVIII.1.29** Heaven and earth, first by right, truth-speaking are within hearing, when the god, making mortals to sacrifice, sits as host, going to meet his own being. [Also Rg X.12.1]
- XVIII.1.30** A God, encompassing the gods with right, carry thou first our offering, understanding (it); smoke-bannered by the fuel, light-beaming, a pleasant, constant host, skilled sacrificer with speech. [Also Rg X.12.2]
- XVIII.1.31** I praise your work unto increase, ye ghee-surfaced ones; O heaven and earth, hear me, ye two firmaments; when days, O gods, went to the other life; let the two parents sharpen us here with honey. [Also Rg X.12.4]
- XVIII.1.32** If the god's immortality is easy to appropriate for the cow, thence those who are born maintain themselves on the broad (earth); all the gods go after that sacrificial formula of thine, when the hind yields the ghee, heavenly liquor. [Also Rg X.12.3].
- XVIII.1.33** Why forsooth hath the king seized us ? What have we done in transgression of his ordinance? who discerns (it)? for even Mitra, swerving the gods, like a song of praise, is the might also of them that go. [Also Rg X.12.5]
- XVIII.1.34** Hard to reverence here is the name of the immortal, that she of like sign should become of diverse form; whoso shall reverence, him O Agni, exalted one, do thou protect, unremitting. [Also Rg X.12.6]

**XVIII.1.35** In whom the gods revel at the council, maintain themselves in Vivasvant's seat – they placed light in the sun, rays in the moon: the unfailing, wait upon the brightness. [Also Rg X.12.7]

**XVIII.1.36** In what secret devotion the gods go about – we know it not; may Mitra; may Aditi, may god Savitar declare us here guiltless to Varuna. [Also Rg.X.12.8]

### Indra

**XVIII.1.37** O companions, we would supplicate worship for Indra, possessor of the thunderbolt, to praise indeed, the most manly, the daring. [Also Rg. VIII.24.1]

**XVIII.1.38** For thou art famed for might, for Vrtra-slaying, a Vrtra slayer; thou out-bestowest the bounteous with thy bounties, O hero. [Also Rg.VIII.24.2]

**XVIII.1.39** Thou goest over the earth as a steg over the ground; let winds blow here on the great earth for us; Mitra for us there (atra), Varuna, being joined, hath let loose heat, as fire does in the forest.

### Rudra

**XVIII.1.40** Praise thou the famed sitter on the hollow of men, the terrible king, formidable assailant; being praised, O Rudra, be gracious to the singer; let thine army lay low another than us. [Also Rg II.33.11]

## Sarasvatī

- XVIII.1.41** On Sarasvatī do the pious call; on Sarasvatī, while the sacrifice is being extended; on Sarasvatī do the ~~well~~-doers call: may Sarasvatī give what is desirable to the worshiper.
- XVIII.1.42** On Sarasvatī do the Fathers call, arriving at the sacrifice on the south; sitting on this barhis do ye revel; assign thou to us food free from disease.
- XVIII.1.43** O Sarasvatī, that wentest in company with the songs, with the svadhas, O goddess, reveling with the Fathers, assign thou to the sacrificer here a portion of refreshment of thousandfold value, abundance of wealth.

## Pitarah : Fathers

- XVIII.1.44** Let the lower, let the higher, let the midmost Fathers, the soma drinking, go up, they who went to life, unharmed, right-knowing — let those Fathers aid us at our calls. [Rg X.15.1]
- XVIII.1.45** I have won hither the beneficent Fathers, both the grandson and the wide-striding of Visnu: they who, sitting on the barhis, partake of the pressed drink with svadhā - they come especially hither. [Also Rg.X.15.3]
- XVIII.1.46** Be this homage today to the Fathers, who went first, who went after, who are seated in the space of earth, or who are now in region, having good abodes. [Also Rg.X.15.2]



**Yama**

- XVIII.1.47** Mātali with the kavās, Yama with the Aṅgirasas, Brhaspatī increasing with the rkvans (praisers); both they whom the gods increased and who (increased) the gods — let those Fathers aid us at our calls. [Rg X.14.3.Var.]

**Soma**

- XVIII.1.48** Sweet verily is this (Soma), and full of honey is this; strong verily is this, and full of sap is this; and no one soever overpowers in conflicts Indra, having now drunk of it. [Rg.VI.47.1]

**Yama**

- XVIII.1.49** Him that went away to the advances called great, spying out the road for many, Vivasvant's son, gatherer of people, king Yama, honor ye with oblation.
- XVIII.1.50** Yama first found for us a track; that is not a pasture to be borne away; where our former Fathers went forth, there (go) those born (of them), along their own roads.

**Pitarah**

- XVIII.1.51** Ye barhis-seated Fathers, hitherward with aid; these offerings have we made for you; enjoy (them) do ye come with most wealful aid; then assign to us weal (and) profit, free from evil.
- XVIII.1.52** Bending the knee, sitting down on the right, let all assent to this libation of ours; injure us not, O Fathers, by reason of any offense which we may do to you through humanity.

**Tvaṣṭar**

**XVIII.1.53** Tvaṣṭar makes a wedding-car for his daughter; by reason of this, all this creation comes together; the mother of Yama, wife of great Vivasvant, being drawn about, disappeared.

**XVIII.1.54** Go thou forth, go forth by roads that go to the stronghold, as thy Fathers of old went forth; both kings, reveling with svadha, shall thou see, Yama and god Varuna.

**XVIII.1.55** Go ye away, go asunder, and creep apart from here; for this man the Fathers have made this world; adorned with days, with waters, with rays, a rest Yama gives to him. [Also Rg.X.14.9]

**XVIII.1.56** Eager would we light thee, eager would we kindle; do thou, eager, bring the eager Gathers to eat the oblation.

**XVIII.1.57** Lightful would we light thee, lightfull would we kindle; do thou, lightful, bring the lightful Fathers to eat the oblation.

**To Yama and Fathers**

**XVIII.1.58** The Aṅgirasas, our navagva Fathers, the Atharvans, the Bhrgus, soma-drinkers — may we be in the favor of those worshipful ones, likewise in their excellent well-willing. [Rg.X.14.6]

**XVIII.1.59** Come thou hither with the worshipful Aṅgīrases; revel here, O Yama, with the Vāirūpas — I call Vivasvant, who is thy father sitting down upon this barhis. [Rg X.14.5]

**XVIII.1.60** Ascend thou, O Yama, this cushion, in concord with the Aṅgīras Fathers; let the sacred utterances made in praise by the poets bring thee; then, O king, revel thou in the oblation. [Rg.X.14.4]

**XVIII.1.61** These ascended up from here; they ascended the backs of the sky; the Aṅgīrases have gone forth to heaven, like bhūrjīs, by the road.

### Yama

**XVIII.2.1** For Yama the soma purifies itself; for Yama is made the oblation; to Yama goes the sacrifice, messengered by Agni, made satisfactory.

**XVIII.2.2** Offer ye to Yama what is most honeyed, and stand forth; this homage to the former-born the former, the path-making seers.

**XVIII.2.3** Unto Yama the king offer ye an oblation, milk rich in ghee; he furnished to us among the living a long life-time, for living on.

### Agniḥ

**XVIII.2.4** Do not, O Agni, burn him up; do not be hot upon him; do not warp his skin, nor his body; when thou shalt make him done, O Jātavedas, then send him forward unto the Fathers.

### Jātaveda

**XVIII.2.5** When thou shalt make him done, O Jātavedas, then commit him to the Fathers; when he shall go to that other life, then shall he become a controller of the gods.

### Yama

**XVIII.2.6** With the trikadrukas it purifies itself; six wide ones, verily one great one; tristubh, gāyatrī, the meters: all those (are) set in Yama.

**XVIII.2.7** Go thou to the sun with thine eye, to the wind with thy soul; go both to heaven and to earth with (their) due shares; or go to the waters, if there it is acceptable to thee; in the herbs stand firm with thy bodies.

- XVIII.2.8** The goat is the share of the heat; heat thou that; that let thine ardor heat, that thy flame what propitious bodies are thine, O Jātavedas, with them carry him to the world of the well-doing.
- XVIII.2.9** What ardors, swiftesses are thine, O Jātavedas, with which thou fillest the sky, the atmosphere, let them collect after the goat as he goes; then with other most propitious ones make him propitious.
- XVIII.2.10** Release again, O Agni, to the Fathers him who goes offered to thee, with svadha; clothing himself in life, let him go unto (his) posterity; let him be united with a body, very splendid.
- XVIII.2.11** Run thou past the two four-eyed, brindled dogs of Saramā, by a happy road; then go unto the beneficent Fathers, who revel in common revelry with Yama. [Also Rg X.14.10]
- XVIII.2.12** What two defending dogs thou hast, O Yama, four-eyed, sitting by the road, men watching with them, O king, do thou surround him; assign to him well-being and freedom from disease. [ Also Rg.X.14.11]
- XVIII.2.13** Broad-nosed, feeding on lives, copper-colored, Yama's two messengers go about after men; let them give us back here today excellent life, to see the sun. [Also Rg.X.14.12]

- XVIII.2.14** Soma purifies itself for some; some wait upon ghee; for whom honey runs forward, unto them do thou go.
- XVIII.2.15** They who of old were won by right, born of right, increasers of right -- to the seers rich in fervor, born of fervor, O Yama, do thou go. [Also Rg.X.154.4]
- XVIII.2.16** They who by fervor are unassailable, who by fervor have gone to heaven who made fervor their greatness, unto them do thou go. [Also Rg.X.154.3]
- XVIII.2.17** They who fight in the contests, who are self-sacrificing heroes, or who give thousand-fold sacrificial gifts, unto them do thou go. [Also Rg.X.154.3]
- XVIII.2.18** Poets of a thousand lays, who guard the sun — to the seers rich in fervor, born of fervor, O Yama, do thou go. [Rg.x.154.5]
- XVIII.2.19** Be pleasant to him, O earth, a thornless resting-place; furnish him broad refuge.

- XVIII.2.20** In the unoppressive wide space of earth be thou deposited; what svadhās thou didst make when living, be they dripping with honey for thee.
- XVIII.2.21** I call thy mind hither with mind; come unto these houses, enjoying (them); unite thyself with the Fathers, with Yama; let pleasant, helpful winds blow thee unto (them).
- XVIII.2.22** Let the water-carrying, water-floating Maruts carry thee up, making (thee) with rain, splash.
- XVIII.2.23** I have called up life-time unto life-time, unto ability, unto dexterity, unto life; let thy mind go to its own; then run unto the Fathers.
- XVIII.2.24** Let nothing whatever of thy mind, nor of thy life, nor of thy members, nor of thy sap, nor of thy body, be left here.
- XVIII.2.25** Let not the tree oppress thee, nor the great divine earth; having found a place among the Fathers, thrive thou among those whose king is Yama.

**XVIII.2.26** What limb of thine is put over at a distance, and what expiration (or) breath has gone forth upon the wind; let the associated Fathers, assembling, make that enter thee again, bit from bit.

**XVIII.2.27** *The living have excluded this man from their houses; carry ye him out, forth from this village; death was the kindly messenger of Yama: he made his life-breaths go to the Fathers.*

**XVIII.2.28** What barbarians, having entered among the Fathers, having faces of acquaintances, go about, eating what is not sacrificed, who bear parāpur (and) nipur — Agni shall blast them forth from this sacrifice.

### Pitrah

**XVIII.2.29** Let there enter together here our own Fathers, doing what is pleasant, lengthening (our) life-time; may we be able to reach them with oblation, living long for numerous autumns.

### Yama

**XVIII.2.30** What milch-cow I set down for thee, and what rice-dish for thee in milk — with that mayest thou be the supporter of the person who is there without a living.

**XVIII.2.31** Pass forward (over a stream) rich in horses, which is very propitious, or, further on, and rksāka, more new; he who slew thee, be he one to be killed; let him not find any other portion.



**XVIII.2.32** Yama beyond, below Vivasvant — beyond that do I see nothing whatever; into Yama has entered my sacrifice; Vivasvant stretched after the worlds.

**XVIII.2.33** They hid away the immortal one from mortals; having made one of like color, they gave her to Vivasvant; what that was carried also the two Aśvins; and Saranyū deserted two twins.

### Agnih

**XVIII.2.34** They that are buried, and they that are scattered away, they that are burned and they that are set up — all those Fathers, O Agni, bring thou to eat the oblation.

### Yama

**XVIII.2.35** They who, burned with fire, (and) who, not burned with fire, revel on svadhā in the midst of heaven — them thou knowest, if thine. O Jātavedas; let them enjoy with svadhā the sacrifice, the svadh iti..

**XVIII.2.36** Burn thou propitiously; do not burn evermuch; O Agni, do not burn the body; be thy vehemence in the woods; on the earth be what is thy violence.

**XVIII.2.37** I give this release to him who hath thus come and hath become mine here — thus replies the knowing Yama — let this one approach my wealth here.

**XVIII.2.38** This measure do we measure, so that one may not measure further; in a hundred autumns, not before.

**XVIII.2.39** This measures do we measure forth, so that etc.etc.

**XVIII.2.40** This measures do we measure off, so that etc.etc.

**XVIII.2.41** This measures do we measure apart, so that etc.etc.

**XVIII.2.42** This measures do we measure out, so that etc.etc.

**XVIII.2.43** This measures do we measure up, so that etc.etc.

**XVIII.2.44** This measures do we measure together, so that etc.etc.

- XVIII.2.45** I have measured the measure, I have gone to heaven; may I be long-lived; so that etc.etc.
- XVIII.2.46** Breath, expiration, through-breathing, life-time, an eye to see the sun: by a road not beset with enemies go thou to the Fathers whose king is Yama.
- XVIII.2.47** They that departed unmarried (but) assiduous, abandoning hatreds, having no progeny — they, going up to heaven, have found a place, (they) shining upon the back of the firmament.
- XVIII.2.48** Watery is the lowest heaven, full of stars is called the midmost; the third is called the fore-heaven, in which the Fathers sit.
- XVIII.2.49** They that are our Father's fathers, that are (his) grandfathers, that entered the wide atmosphere, they that dwell upon earth and heaven — to those Fathers would we pay worship with homage.
- XVIII.2.50** This time, verily, not further, seest thou the sun in the heaven; as a mother her son with her hem, do thou cover him, O earth.
- XVIII.2.51** This time, verily; not further; in old age another further than this; as a wife her husband with her garment, do thou cover him, O earth.

- XVIII.2.52** I cover thee excellently with the garment of mother earth; what is excellent among the living, that with me; svādha among the Fathers, that with thee.
- XVIII.2.53** O Agni and Soma, makers of roads, ye have distributed to the gods a pleasant treasure (and) world: send ye unto (us) Pūsan, who shall carry by goat-traveled roads him that goes thither.
- XVIII.2.54** Let Pūsan, knowing, urge thee forth from here—he, the shepherd of creation who loses no cattle; may he commit thee to those Fathers, (and) Agni to the beneficent gods.
- XVIII.2.55** May life-time, having all life-time, protect thee about; let Pūṣhan protect thee in front on the forward road; where sit the well-doers, whither they have gone, there let god Savitar set thee.
- XVIII.2.56** I yoke for thee these two conveyers (vāhni), to convey thee to the other life; with them to Yama's seat and to the assemblies go thou down.
- XVIII.2.57** This garment hath now come first to thee; remove that one which thou didst wear here before; knowing, do thou follow along with what is offered and bestowed, where it is given thee variously among them of various connection.

**XVIII.2.58** Wrap about thee of kine a protection from the fire; cover thyself up with grease and fatness, lest the bold one, exulting with violence, shake thee strongly about, intending to consume thee.

**XVIII.2.59** Taking the staff from the hand of the deceased man, together with hearing, splendor, strength—thou just there, here may we, rich in heroes, conquer all scorers (and) evil plotters.

**XVIII.2.60** Taking the bow from the hand of the dead man, together with authority, splendor, strength—take thou hold upon much prosperous good; come thou hitherward unto the world of the living.

### Yama

**XVIII.3.1** This woman choosing her husband's world, lies down by thee that art departed, O mortal, continuing to keep (her) ancient duty; to her assign thou here progeny and property.

**XVIII.3.2** Go up, O woman, to the world of the living; thou liest by this one who is deceased: come to him who grasps thy hand, thy second spouse thou hast now entered into the relation of wife to husband.

**XVIII.3.3** I saw the maiden being led, being led about, alive, for the dead; as she was enclosed with blind darkness, then I let her off-ward from in front.

**XVIII.3.4** Foreknowing, O inviolable one, the world of the living, moving together (with him) upon the road of the gods – this is thy herdsman; enjoy him; make him ascend to the heavenly world.

### Agni

**XVIII.3.5** Unto sky, unto reed, more helpful of streams; O Agni, gall of the waters art thou.

**XVIII.3.6** Whom thou, O Agni, didst consume, him do thou extinguish again; let there grow here the kyāmbū, the śandadūrva, the vyalkāśā.

### Yama

**XVIII.3.7** Here is one for thee, beyond is one for thee; enter thou into union with the third light; at entrance be thou fair with (thy) body, loved of the gods in the highest station.

- XVIII.3.8** Rise thou, go forth, run forth; make thee a home in the sea (as) station: there do thou, in concord with the Fathers, revel with soma with the svadhās.
- XVIII.3.9** Start forward, collect thy body: let not thy limbs nor thy frame be left out; enter together after thy mind that has entered; wherever in the world thou enjoyest, thither go.
- XVIII.3.10** Let the soma-drinking Fathers anoint me with splendor, the gods with honey, with ghee; making me pass further on unto sight, let them increase me, attaining old age, unto old age.
- XVIII.3.11** Let Agni anoint completely with splendor; let Vishnu anoint wisdom into my mouth; let all the gods fix wealth upon me; let pleasant waters purify me with purifiers.
- XVIII.3.12** Mitra and Varuna have enclosed me; let the sacrificial posts of Aditi increase me; let Indra anoint splendor into my hands; let Savitar make me one attaining old age.
- XVIII.3.13** Him who died first of mortals, who went forth first to that world, Vivasvant's son, assembler of people, king Yama honor ye with oblation.

**XVIII.3.14** Go away, ye Fathers, and come; this sacrifice is all anointed with honey for you; both give to us here excellent property, and assign to us wealth having all heroes.

**XVIII.3.15** Let Kanva, Kakshīvant, Purumdha, Agastya, Śyāvācva, Sobharī, Archanānas, Viśvāmitra, Jamadagni here Atri, Kaśyapa, Vāmadeva, aid us.

**XVIII.3.16** O Viśvāmitra, Jamadagni, Vasistha, Bhāradvāja, Gotama, Vāmadva — Atri hath taken our śardis with obeisances; ye Fathers of good report, be gracious to us.

**XVIII.3.17** They overpass defilement, wiping (it) off in the metal bowl, assuming further on newer life-time, filling themselves up with progeny and riches; then may we be of good odor in the houses.

**XVIII.3.18** They anoint, they anoint out, they anoint together; they lick the rite, they smear with honey; the bull flying in the uphearing of the river, the victim do the gold-purifiers seize in them. [Rg.IX.86.43.Var.]

**XVIII.3.19** What of you is joyous, O Fathers, and delectable, there will be at hand, for ye are of own splendor; do ye, rapid poets, listen, beneficent, invoked at the council.



- XVIII.3.20** Ye who are Atris, Aṅgirasas, Navagvas, having sacrificed, attached to giving, bestowers, and who are rich in sacrificial fees, well-doing--do ye revel, sitting on this barhis.
- XVIII.3.21** So then as our distant Fathers, the ancient ones, O Agni, sharpening the rite: they went to the bright, they shone, praising with song; splitting the ground, they uncovered the ruddy ones.
- XVIII.3.22** Of good actions, well-shining, pious, heavenly ones, forging the generations as (smiths forge) metal, brightening Agni, increasing Indra, they have made for us a wide conclave, rich in kine.
- XVIII.3.23** As herds at food, the formidable one hath looked over the cattle, the births of the gods, near by; mortals have lamented the urvaśis, unto the increase of the pious, of the next man. [Rg IV.2.18]
- XVIII.3.24** We have made (sacrifices) for thee; we have been very active; the illuminating dawns have shone upon (our) rite; all that is excellent which the gods favor; may we talk big at the council, having good heroes. [Rg.IV.2.19 and II.23.19]
- XVIII.3.25** Let Indra with the Maruts protect me from the eastern quarter; arm-moved (is) the earth, as it were to the sky above; to the world-makers, the road-makers, do we sacrifice, whoever of you are here, sharing in the oblation of the gods.